

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—ROMANS 5: 10-11.

21

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THE MISSION OF TRUTH.

BY PRESIDENT LEVI E. YOUNG, OF THE SWISS MISSION.

"As it was in the beginning, is now and ever shall be."

I.

When the ancient Greeks used to worship the several Virtues, they built and dedicated a temple to Truth, and the Goddess herself was chiseled in the most beautiful of marble. Her garments were as white as snow; her looks were serene, pleasant, courteous, cheerful and modest. She was the pledge of honor and honesty, the light and joy of human society. Truth was the daughter of Time and Saturn, because she was discovered in the course of time.

II.

A wonderful conception was this power of truth, and yet who could have been further from it in everyday life than were the Greeks? Many men were living long back in those days, however, who spent their time and energy in seeking what they called the ultimate truth of all things. Long before our Savior lay in the manger at Bethlehem, the Chaldean astronomers were studying the movement of the stars, and the laws of the planetary system. They were noting their deductions on rocks and scrolls, and their thoughts took them back, back to the creation of the world by that great power which had made the heavenly lights for them. On the plains of India and in the valley of the Ganges, Buddhistic doctrines were the source of all knowledge for the

people there. The Vedaic scriptures, the oldest books known to man, gave the solution to all the questions asked by man, and the people who believe in them have never doubted to this day. Kong, the Chinese philosopher, was solving the meaning of life for thousands of his fellow mortals. He reflected deeply on the eternal laws of morality, and tracing them to their origin, he drew up an ethical code which has bound millions of God's children for ages. Many hundreds of years before the Christian era, the Greek age of reason was giving many wonderful ideas to the world from the logic of Thales to the idealistic philosophy of Plato. And then the world had Socrates and Aristotle, the schools of the Stoics and Epicurians. Every race, every people, every nation had its system of philosophy. The one great question with them was, "What is the source of all power and all light?" Did any philosopher of those days ever give an absolute answer? Who of those great thinkers ever solved the riddle of the universe? who ever promulgated the law of love divine? Thales may have discovered the science of geometry, he may have worked out mathematically the movements of the stars and all the planets in our solar system, but did he ever give us the simple law of the relation of man to man, and of man to his God? Plato has written much. Aristotle has discovered eternal laws in the plant and animal life that are used to this day in the scientific world. But has Plato's philosophy ever brought rest to the human soul? Has it ever been a source of comfort to all the peoples that have and are to-day playing their parts on earth? How many thousands, yes, how many millions of our human race to-day know nothing of what Platonism or neo-Platonism mean? Has Aristotle's thought brought peace unto the weary and heavy-hearted? Did it free, in its day, humanity from bondage? Alas! man still remained in darkness. Man still suffered. Man still gloried in war. All the schools of philosophy put together could not better things seemingly. Only a few people grasped their meaning, their mission. But as to the masses, history tells us how they wandered, how they struggled and toiled, but there was nothing to appeal to them.

III.

In the midst of the world of darkness and ignorance, Christ came to take children by the hand and to tenderly carry them back to the light. His way was simple, yet glorious. His teachings were far different from those of Plato or Aristotle. Yet how few there were who could, who did receive Him. His mission, however, was a mission of truth. His plan was not a mathematical one, but every child could grasp it. He did not sit down and say: "I think this is the solution to the eternal questions." He said: "This is the way, the truth, and the light." He spoke as one who had all knowledge, as one who had all power. It was no theory, no phantastic dream. His message rang with the meaning of love, it brought an equality to all of His children. It could have healed the pains and sufferings of the human race. But it did not, and all because the inferior part of man had become developed, and the greater man had been left to die. It was a sad condition for human hearts, for children. Man killed man, nation warred against nation, and boasted of great empires that were to be conquered. One great reason kept God's holy law from making headway among His children, and that was because the lessons of faith and humility were lost in the selfishness

and sorrow of a wicked world. How many of the human race could say and would say:

"Thou seemest human and divine,
The highest, holiest manhood, Thou.
Our wills are ours, we know not how,
Our wills are ours to make them Thine."

IV.

And so men went their own selfish way and would not see. Think of what the history of the world would be now, if all of God's children had listened to and obeyed the Master of light. Four billion men have been killed in war since His day. Millions are still being left on battle-fields to die and to molder in the sun. In the days of the Cæsars, the noblest ambition of man was to be a soldier and to stand as a conqueror of one's fellow man. No human mind can paint a picture of the social condition of the peoples of the earth at that time. We read about Rome's mighty power and her days when she "sat upon her Seven Hills and from her throne of beauty ruled the world." But what was the condition of the masses? When Greece was witnessing her palmiest days at the time of Pericles, what were the hordes of children doing in the streets of Athens and Sparta? Between the lines of history we read of their degradation and poverty. Children cried in those days just as children cry now. They suffered just as children suffer to-day. Their longings and toil have never been recorded on the scroll of history. It was such as these that Jesus came to redeem, but they could not see, they could not understand. Were they to blame? We think not. Julius Cæsar had a band of five thousand slaves who stood ready to perform any act in the home of Rome's emperor. They could not read; they could not write. They ate, they slept, but life was a mere mechanical existence. There was no manhood there. Had Jesus come and taken any of them by the hand and said, "I am the Light," they could not have understood His meaning. And so it was with the world, and all the philosophy in existence had done nothing to make man a real soul. How many lives will these Cæsars of the past have to answer for? Sad story is the history of the world. Little did it take to satisfy our brothers in the past. Little does it take to satisfy them to-day.

V.

Speaking of to-day, I wonder how far we are removed from the ideals of the Cæsars and the ancient Thales? Let us say nothing of the fifteen hundred years after the crucifixion of the Savior. It is a period over which the muse of history will forever weep. From the year 1500 A.D., to the present, great changes have come into the world. And yet history has but repeated itself. Think of the schools of philosophy that have sprung up from the idealism of Spinoza to the terrible pessimism of Schopenhauer. Martin Luther may have been the instrument that changed the thought of Europe to a wonderful extent, but before his day men aimed at only a few errors in religion; to-day they are aiming at hundreds. In America we have the Unitarianism of Channing and the Transcendentalism of Emerson; in England the Realism of Spencer and the Monism of Darwin; in Germany the idealism of Kant and the pessimism of Schopenhauer; and in France the psychology of Paul Bourget and the ethics of Spinoza. But where are we? Do we seem to grow in wisdom and power

each day? Are we really approaching the great Millennium when peace will reign supreme? Read the philosophy of the German mystics of to-day and see where German thought is running. Protestant Germany has become simply a nation of ceremony, and among the student classes, the prevailing thought is a rank Monism. Professor Ernst Haeckel of the University of Jena represents the trend of the German thought. Here is a sample of his criticism of the Christian religion. "The extreme mistake of Christian ethics—one that runs counter to the golden rule—is the exaggeration of the love of one's neighbor at the expense of self-love. Christianity attacks and despises egotism on principle. Yet the natural impulse for one's self is absolutely necessary. Nothing can take place without egoism. We should emphasize the egoistic instead of the altruistic. . . . One of the Christian precepts that was impressed on us in early youth as of the greatest importance was 'Love your enemies: bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you.' An absurd principle," remarks the learned professor, "and one most foolish to follow in life." But this is not half the criticism, for the Jena professor denies Christ in very bold terms and calls Him a fanatic and an ignoble creature. I wonder if Professor Haeckel's absurd Monism will have as good an effect on humanity as one little sentence in Christian ethics, namely, "I am the way, the truth, and the life."

What is the religious condition of France to-day? Wherever Catholicism reigns there is to be found the old iron-clad rules and ceremonies. Monasticism still flourishes, and thousands of young men are wasting their lives within the walls of the cell. The peasant of France in many parts has never shaken off the darkness of the Middle Ages. He still bows his head when the angelus is rung at the close of the day. But Protestant France is not much better. The French nature is superficial. The Frenchman of to-day never probes into the depth of things. He takes religion as a matter of course and lives by satisfying his appetites. To be sure, there is a Protestant France, but its religion also is a mere form, an outward expression of a very superficial, reverential thought. The German is sentimental. As a consequence, his religion has more feeling. The Frenchman is quick, excitable, nervous, and therefore his religion partakes of the superficial type. Emil Zola has analyzed the nature of his countrymen in his novel called "The Joy of Life." He shows us that the ideal of the better classes is mere show and frivolity of life. In his "Mother Earth," the ideal of the peasant is brought out. No thought of the tiller of the soil goes beyond this earth and its daily grind. So the question is logical. Can Christianity be really making its way among the Germans and French, the English and Americans?

VI.

To the Christian world a question. If Jesus laid down an eternal law, why are you divided? If He did not, why do you claim yours a religion instead of a form of philosophy. If the real Christianity is on the earth, why do you revel in sin and sorrow? If you are right, why do you anxiously wait for the war news in the morning papers and glorify yourself if the enemy is routed? If you are right, why do you slander others who do not see eye to eye with you? If you have world of Christian thought, why are millions of your fellow

creatures starving under the domes of your very churches? If you have the light, why is it that in such cities as Vienna that thirty per cent. of the children born every year are illegitimate? and why are the bodies of hundreds of infants found under the bridges of Paris and London every year? If it is really a Christian age, why are the nations spending more money for war than for education? Indeed, much more. In the United States, we spend every year four hundred million dollars preparing for war. We spend two hundred million dollars for the entire school system of America. If the Church of England is the Church of God, why with all its power does it tolerate the spending of two hundred and twenty six millions of dollars annually for the support of an army ready at a minute's warning for war? Come! There must be something wrong with your ideals and religious conceptions. Would it not be more Christian-like to prepare for peace?

Another question for Christians. A few years ago, a boy in his innocent years claimed to have walked and talked with God. If you look upon such a thing as absurd, why do you take so much means and lose so much breath over his doctrines and teachings? Why have you resorted to everything known to man to persecute his followers and to destroy his work? Why are those "Mormons" of western America giving you so much trouble, why are they seemingly worrying the world? If they are deluded, why do you not go among them as real Christians and say to them: "Here, I am thy brother, and you are mine. Let us talk our ideas over and accept each others truths and good teachings." Do you not know that Truth will always overcome Error when they meet face to face? If the "Saints of the Last days" have nothing good, then why is it that no people are more cleanly in their daily lives and habits; why is it that among all the states of the Union, Utah ranks third in education? If they have nothing good, why is it that they accept the divine injunction, "The glory of God is intelligence"? There must be a mistake somewhere.

VII.

For seventy-four years and over the Mormon people have faced the world with their message. With all the fighting and power against them, not a single man has ever risen to prove them in the wrong. They have gone into all the world to bear testimony that God lives and that He still has prophets. They have ever been willing to listen to good things. No people have worked harder for knowledge and true education. They have never put a man on the rack of hatred because of his religious convictions. They have been too Christian-like for that. They have never faced their fellowman with the attitude of antagonism. The "Mormons" are not perfect. They do not pose as such. They have not been hypocritical. They have been honest; they have been sincere. All that they have asked the stranger to their religion to do is to read the holy scriptures and to know for himself. The "Mormons" do not believe in following a leader blindly, and this they have never done. They believe that no man can be saved in ignorance. Every soul must work out its own salvation. No people on the earth are freer to do and to act as they please so long as they do all things in righteousness as best they can. Not a single member, however, will be justified in sin.

The Gospel of Jesus Christ brings the greatest liberty and freedom known

to man. The divine word makes him a soul if he will try to know it and to live it. If man brings himself into harmony with his Maker, and it is through the Gospel that he does it, he becomes an actor in the practical world, he deals justly with his fellowman, he recognizes always the power and Spirit of the Lord. Nothing could be more righteous, nothing could be more soul-developing, more liberty-giving. It is the Gospel that makes man free.

"Mormonism" is yet going to solve the social, economic, philosophical and the religious questions of the day. It is the one great plan that is going to bring redemption to the race. It may take centuries, but what is a century in the great cycle of eternity? Time will prove the efficacy of the religion of Jesus Christ, and the Church as established in the last days by Joseph Smith.

TESTIMONY OF THE GOSPEL.

SERMON PREACHED BY ELDER HYRUM M. SMITH, APRIL 4, 1904.

A YOUNG man may have as great a testimony of the Gospel of Jesus Christ as may an old man. In evidence of this we need but point to the thousands of young men and women of the Church who bear testimony that they know the Gospel of Jesus Christ is true, and that it is the power of God unto salvation. The Lord Jesus knew this when He was twelve years of age. He knew that His mission was to do that which His Father had sent Him into the world to fulfill. Long before that, Samuel, another child, knew it. Long after, Joseph Smith, another child, knew it. And in the intermediate stages of these times there have been thousands of young men who knew that God lived, and that Jesus is the Christ. We, as young people, are entitled to this knowledge, for the Lord will not withhold any blessing, any knowledge, any intelligence from a man simply because he is young. Ashamed of the Gospel of Jesus Christ? I have wondered why Paul ever made such a remark. He was a man who had been converted by a miraculous light from heaven, and the voice of Christ speaking to him demanding why he persecuted the Lord, and from that time on he was a preacher of righteousness, a minister of the Gospel, a missionary to the nations of the earth, declaring Christ and Him crucified. Why, then, should Paul say, "For I am not ashamed of the Gospel of Christ?" I suppose it was because the members of the Church of Christ in those days were despised, hated, persecuted and put to death for the bearing of such a testimony; and no doubt there were those who were weak in the faith, and who had no relish for persecution or for death. These Saints to whom Paul wrote, living as they did at Rome, among the Romans, were subject to all these afflictions, and in order to encourage them, and to point out that the Gospel was above all, and was better than life itself—in fact, that the Gospel was life itself, and that therefore they need not fear nor be ashamed of it—he, their shepherd, their missionary, he who had done much to convert them, desired them to know that he was not ashamed of the Gospel of Christ, because he knew that it was the power of God unto salvation to every one that believed it; "to the Jew first, and also to the Greek." In our day there

are many men—more than there were in that day—who have this same testimony, and the same undaunted courage to say to the Saints that they are not ashamed of the Gospel of Christ. Furthermore, they have the courage to stand among the nations and declare the same truth to them.

Why should we be ashamed of the Gospel of Jesus Christ? Are we ashamed of the Redeemer of the world, who suffered as we will never be able or expected to suffer, for the truth? Ashamed of the truth? ashamed of uprightness? ashamed of honesty? of integrity? of obedience to God and to righteous laws? ashamed of all that is good and true? Why indeed should a man be ashamed of these things? And no man with the courage of his convictions and with this knowledge in his heart will ever deny this truth to escape the persecution, the hatred, the contempt, and the revilings of the world. No; we follow our Lord and Savior Jesus Christ, the great Shepherd, who has declared, "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." He has said further, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Who among the Latter-day Saints, entitled to all privileges of the knowledge of the Gospel of Christ for himself, will deny Jesus Christ, and by so doing place himself in a position to be denied of the Savior before God the eternal Father? Not the young men of the Latter-day Saints, let me assure you; and let me assure the world, too, that it will not be the young men of the Church who will deny Jesus Christ, and with even greater assurance can I say that it will not be the old men. It will not be any Latter-day Saint who has the knowledge of the truth and in whose bosom burns the testimony thereof revealed from Almighty God, in spite of every effort put forth by the adversary and his emissaries to persuade or to enforce us to do so. I am proud myself to feel that I have been permitted to be born in the light of truth, and to walk in the path marked out by Christ and well followed by the servants of God. As my brethren have said, I am only too proud to be permitted to be numbered with the Latter-day Saints.

The Gospel of Christ is the power of God unto salvation unto all those who believe it; but it is not the power of salvation to any man who does not believe it. Notwithstanding Jesus Christ is the Son of God; notwithstanding He was appointed and ordained before the foundations of the world were laid to perform the work which He accomplished; notwithstanding He came in the meridian of time by the appointment of the Father; notwithstanding He preached the Gospel, the plan of life and salvation, by which all men may be saved; notwithstanding the miracles He performed; notwithstanding that ultimately His kingdom will triumph and all enemies be put under His feet, and He will reign as Lord of lords and King of kings; notwithstanding He was crucified for the sins of the world and His blood was shed for the redemption of mankind; notwithstanding all this, no man on the earth will ever be saved by the Gospel unless he believes it.

If a man will submit to being carried, that is sufficient to show that he is not worth carrying.—PRESIDENT ROOSEVELT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 26, 1904.

EDITORIAL.

THE MISSIONARY SPIRIT.

THE Elders of the Church who are sent into the world to preach the Gospel of Christ, bear with them the divine authority of God. The priesthood is with them, and its powers are made manifest unto those to whom they minister. These Elders are, therefore, a source of inspiration to all they meet because they have a power that the world has not.

Imbued with that love which Christ has shed forth in the Church, the Elders have a Christ-like feeling for all men. The world has yet much of pain and sorrow and ignorance, and to God's servants these conditions appeal. For the discouraged they have a cheering word; for the depressed they have encouragement; for the hopeless toiler they have the rest and peace of heart which the glad tidings of the Gospel bring; and for them all they have the truth of God which allays fears, awakens hope, and points out to them the beauties of life and the purposes of God with mortal man.

How narrow is the life of the world! The past is a blank, the future gives out no intelligent hope, and the present lies in a deep shadow of doubt. Men move about in this semi-darkness without thought or knowledge of the "why and where." But the Gospel comes, and the mists arise. Sunlight streams in. The view extends and the glorious purposes of God are seen in ever-widening prospects. In this work of spreading the truth the missionaries are engaged. Their love for the souls of men must be constant. The Elders have the truth, and they are eager to give it to others. They are willing to share their wealth with as many as they can reach, for they know that by so doing their store will not diminish, but rather increase.

"As one lamp lights another, nor grows less,
So kindness enkindleth kindness."

Though the world is cold and thankless as a rule, and will have none of their precious truths, yet once in a while there is one who is searching for the light and who is hungering for the word of God. Then, what joy there is in unfolding the truth to this one soul!

"And if it so be that you shall labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." This is the Elders' encouragement, and they say within their hearts at every door that is visited with tracts: "Perhaps within is some soul waiting for the truth," and although

they are disappointed time and time again, yet this hope, renewed, leads them on and on to every door. They do not give up if the doors are closed in their faces. Their duty is to warn as well as to save, besides the one soul that is awaiting for them somewhere, sometime, draws them on to continuous effort. Night after night they deliver their message to the passing throngs on the streets with the hope ever before them that one will hear the voice of the Shepherd, and hearing, will give heed and follow. They search in the highways and the byways for an honest soul. As seekers after a grain of wheat in the threshed straw, or as searchers after precious stones in the soil and gravel, so also do the Elders hunt for the blood of Israel that is scattered among all nations. Though thousands heap upon them scorn and abuse, yet it is all patiently borne for the sake of the one honest heart which they expect to find by and by.

The Prophet Alma had the true missionary spirit. His words will find an echo in the heart of every faithful Elder, as they also will bring comfort to any who are discouraged. He also was impatient at times, but he realized that his part was simply to do his duty, and God would do the rest. He says:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that He alloteth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy, or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it: I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy."

WHITSUNTIDE.

WHITSUNTIDE has come and gone, and we hope this holiday season has

brought to the Saints a period of rest from the monotony of their daily labors, and a renewal of their spirits for the work of life. Instituted in commemoration of the time when the Holy Spirit was given in power to the disciples of Christ, this season should awaken in the hearts of Latter-day Saints a more than common gratitude to God, because they are present-day partakers of that divine Spirit which Peter, on that memorable day of Pentecost, promised all who would repent and be baptized for the remission of their sins. The world may see nothing but a time of pleasure-seeking, or perhaps of sin or excess in Whitsuntide; but the Saints may add to the enjoyment which they receive in the beauties of woods, fields, flowers and singing birds, the joy which comes in the contemplation of the restored Gospel of Christ. It can be said of them also as it was of the Saints in that early day, that they have "continued steadfast in the Apostle's doctrine"—for all of which blessings they may be exceeding thankful to the Lord.

N. A.

RELEASE.—Elder Walter M. Wolfe is honorably released from his labors in the Liverpool office, to return home at his pleasure. His faithful and efficient labors have been much appreciated both by his brethren in the office of the STAR and by the Elders and Saints in Great Britain. Elder Wolfe has been connected with the editorial department since the first of the year.

APPOINTMENT.—Elder Nephi Anderson is appointed to labor in the Liverpool office as associate editor of the MILLENNIAL STAR, vice Elder Walter M. Wolfe released.

DEPARTURES.—The following named missionaries sailed from Liverpool on the s.s. *Uretic*, May 19th, 1904. From Great Britain—George E. Gibby, John W. Gardiner, George M. Stark, Robert Wills, Edmund R. Berrett, Franklin H. Wyatt. From Germany—Clarence E. Childs. From Switzerland—Ulrich Abegglen. From Scandinavia—Niels L. Monson, Alfred Johnson, Jens C. Jensen, Hans C. Hansen. With the company, which was in charge of Elder Franklin H. Wyatt, there were eighteen emigrants from England, four from Switzerland, thirty-three from Germany and Holland, and thirty-two from Scandinavia.

NOTES FROM THE MISSION FIELD.

ELDER C. H. BANKS reports from Grimsby under date of May 21: "After the holding of a very successful district meeting, on the 15th inst, we have had the pleasure of baptizing four more into the fold of Christ. We are enjoying our labors very much in this field. Our meetings have been well attended, both in the hall and on the streets."

REGULAR meetings are now held every Sunday evening at 6:30, at Fielding's Arms Hall, Blackburn. A Sunday school was organised at the same place on Sunday last, at 2:30 p.m. The attendance at all of these services, as well as at the open-air meetings, is good; there is marked attention, and considerable interest in the work is evinced on the part of many.

IN a letter which contained an order for a thousand tracts, Brother John C. Thompson, of Radcliffe, says: "I am doing my best to warn the people by giving tracts to all that will receive them. It would not do to keep to myself the light which God has given me, although I labor under the disadvantage of being a cripple. I hope that God will help us all to spread the Gospel."

A MUTUAL IMPROVEMENT ASSOCIATION was organized at Sunderland, on the 11th inst., with an enrollment of twenty-two members. A renewed interest is being taken in the Gospel in this district. Street and hall meetings are being well attended, and a number of honest souls are about ready for baptism. The newspapers of Sunderland have given the Elders quite fair notices of their work.

ON Sunday, the 15th inst., five members were added to the Sheffield branch by baptism, and on the Monday evening following a farewell social was given in honor of President Franklin H. Wyatt and Elders Edmund R. Berrett, and Jesse W. Hoopes, the two former having been released, and Elder Hoopes having been transferred to the London conference. About one hundred Saints and friends were in attendance, and a most enjoyable evening was spent.

THE Bradford Sunday school celebrated Whit Monday at Shipley Glen. About two hundred Saints and friends went out to the glen and spent a very enjoyable day in social games and amusements. Oranges, buns, nuts and spice were provided for the children, and picnic was served on the green. Credit should be given to Superintendent Henry A. Alexander and his associates for the successful way in which all the arrangements were carried out. The Bradford school is in a flourishing condition, and its sphere of influence is enlarging rapidly.

ELDER DANIEL E. ROGERSON writes the following from Farnworth, dated May 19, 1904: "We are making many friends here, and most of them are deeply interested in the message we bear. The Gospel we advocate on the street corners, when opposed by those who know little or nothing of our doctrine, is always defended by our friends, who speak of us as they find us. A minister of one of the Wesleyan chapels of Farnworth came to us on Friday night, and congratulated Elder Hughes and myself on the success of our street meeting. He said it was one of the largest and most interesting outdoor meetings he had witnessed in Farnworth for some time. The congregation was mostly men, who stood from the beginning to the end. We are very much encouraged by our success."

ELDER WARREN H. LYON writes from Claremont, Cape Colony, under date of May 5th, the following account of the progress of the Gospel in South Africa: "Elders T. L. Griffiths and George A. Simkins have left Grahamstown to go to East London. They hired a hall in Grahamstown, but the people threatened to break up the meetings if any were held, so the owner of the hall cancelled the engagement. They made some friends there, whom we ex-

pect to keep in touch with. I held hall meetings in this city during the month of April, but we were left very much alone, although May 1st we had a very encouraging meeting. Eleven investigators, representing five families, were present. The newspapers publish the usual tales about us. Last week a Port Elizabeth paper announced that President Smith was coming to South Africa. Another paper published an article accusing us of sacrificing little children. These reports have their effect on the people, still our friends are true, and the work is broadening."

ELDER B. E. GRIFFITHS writes from Gainsborough under date of May 23rd, 1904: "Elder James W. Cottam and I commenced our open air services for the season in this city last night. It was the first meeting held in this place by Latter-day Saints for eight or nine years. We had an attentive audience of about two hundred, who seemed very eager to get our tracts after the services were closed. We have found a number of people who are friendly and are willing to read our literature with unbiased minds. Many of the people remember some of the Elders who labored here in past years, and, owing to the exemplary lives which they led, as also the good Saints who emigrated from this city a few years ago, we have been able to get a number of good conversations and have been received into a few homes. Last night, at the close of our meeting, a gentleman who had known a number of our Elders, invited us to his home, where we spent a very pleasant evening with him and his wife, who had been baptized into the Church over twenty years ago. They had many interesting stories to tell of their associations with the Elders and Saints in the past. As they had neither seen nor heard any for a number of years, they seemed very much pleased to welcome us. We feel much encouraged in our work."

THE CATHOLICITY OF THE GOSPEL.

BY HENRY G. HILLIER.

ALL the sanguine hopes which the Jews entertained regarding the Messiah were rudely dissipated when they beheld in Him the character of one whose message was "peace and goodwill to man." They had mistaken the nature of His mission, and vainly hoped for a prince who should conduct them to conquest and renown, and give them, the chosen people, dominion and riches. Like their fellow-countrymen, the disciples somehow supposed that Christ had come to establish a temporal monarchy. Enslaved as they were with ancient prejudices, they could not without difficulty divest themselves of a narrow view of His mission. They had found the Messiah. They had preached Him to their countrymen, but they believed not that any save the lineage of Abraham were to participate in the blessings He offered. In His sufferings and death they recognized the fulfillment of Isaiah's prophecy which portrayed Him as "the man of sorrows and acquainted with grief," and they waited for the time when He should be revealed in His glory, and, sitting upon the throne of David, behold the downfall of mighty Rome. They thought that His king-

dom was a kingdom of this world, in which there should be places of emolument and dignity to be enjoyed by the favorites of the prince. That they entertained these contracted views to the close of His life is evident from the despondent tone in which two of them, who were journeying to Emmaus immediately after the crucifixion, spoke of the events that had just occurred. "We trusted," they said, "that it had been he which should have redeemed Israel." Even in those stirring days, when He lingered on earth after His resurrection, these ideas were predominant, and an apostle could put to Him the question, "Lord, wilt thou at this time restore the kingdom to Israel?"

Shortly before He was apprehended and brought before the Jewish Sanhedrin on the accusation of treason against Caesar, Jesus had in a somewhat vague manner acquainted His disciples with His approaching betrayal by Judas Iscariot, and of the tragedy that was soon to be enacted upon Calvary. To them, so slow to grasp spiritual truths, so matter of fact in their mental constitution that they were always misunderstanding their Master when He spoke in parables, so carnal in their first conceptions of His kingdom, the message of His voluntary sacrifice as an atonement for the sins of the world, was a source of anxiety. It called forth expressions of disappointment and displeasure, and created within their breasts misapprehensions concerning the future. But notwithstanding the intimations they received, their understanding needed to be opened to apprehend aright what the prophets of old had spoken, that it behoved the Messiah "to have suffered these things and to enter into His glory."

"My kingdom is not of this world." This was the declaration which Christ made to Pontius Pilate, before the second tribunal. And it was in order to enlighten the minds of the disciples respecting the true nature of this kingdom, and correct their ambitious views, that he placed a child in their midst to impress upon them the fact that humility was the passport to honor. The disciples were continually being startled by His revelations, wavering and fluctuating in their faith, and attempting in vain to reconcile His declarations with their preconceived views. During His personal ministry, the Messiah imparted instruction to His bearers as they were able to receive it, and implanted the seeds of those truths which were afterwards, under the influence of the Spirit, to spring up and bear fruit. It was a long time indeed before the disciples could learn to look beyond the barrier which education had built up around them, so slow was the transition from carnal to spiritual conceptions.

After the ascension of Christ, the Comforter which He had promised to send was conferred upon them on the day of Pentecost. By His order the disciples remained in Jerusalem, and waited the descent of the Spirit. What this was to accomplish for them they apparently little understood. Its effects, however, were remarkable in enlightening their understanding, in furnishing them with supernatural gifts, and in endowing them with zeal and boldness. We hear no more of their dreams concerning a temporal kingdom; they now realized that it was not a kingdom of this world, but a community united by spiritual ties, and held together by the bond of a common faith. And even after they had gauged the spiritual nature of His kingdom, they did not understand that it was to embrace any except Jewish believers. As a nation

the Jews looked down with disdain upon the Gentiles, a people whom they thought God had abandoned. We learn from their own words that the disciples were at first reluctant to admit the Gentiles to a participation of the privileges of the Gospel. Their ministry was confined, therefore, for the first eight years to the seed of Abraham.

At this juncture Peter, by a special revelation, had his scruples removed, and he felt at liberty to make known the glad tidings concerning Jesus to Cornelius and his household. Then, as there was on Peter, as leader of the disciples, the honor conferred of first opening the door of the Gospel to his fellow countrymen on the day of Pentecost, so on this second occasion the honor was conferred on him of opening the door to the Gentiles. He and his fellow apostles realised that the Gospel which they had been commissioned to propagate had nothing about it local, nothing distinctive of a single race or nation, but embraced within the grasp of its influence, man wherever he could be found. The despised Samaritan was invited to be "a king and a priest unto God;" and, in the contest for eternal rewards his might be a nobler prize than any which could fall to the lot of the proudest Jew. It utterly set at defiance all the grades and honors of earthy life. There was no place for any spiritual aristocracy, no reservation for those who gloried in the lineage of Abraham.

By another express revelation Paul and Barnabas were led to preach the Gospel, not only to devout Gentiles, who like Cornelius had previously been worshippers of the one true God, but to the idolatrous Gentile. "There is neither," wrote St. Paul, the great apostle of the Gentiles, "there is neither Greeks nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free but Christ is all, and in all." Thus, at last, every film of prejudice was removed, and the disciples were prepared to go forth to the work of the world's redemption. To them Jesus had ceased to be only the Messiah of the Jews, and they had learned to recognise Him in His loftier office of the Redeemer of the whole human race. Yet we perceive how slow were the successive steps by which they reached this point and freed their minds from the inveterate influence of the religion in which they had been trained.

There is nothing more striking in the history of our faith than the manner in which it acted upon the minds of the disciples, gradually emancipating them from the narrowness and inveteracy of their Jewish prejudices, and imparting a wider and more comprehensive view. Their contracted horizon expanded as light was poured in upon their minds. It passed the borders of the Holy Land, and like the horizon in the natural world, receding as the ministers of the truth advanced, luring them on to nobler conquests. This faith, too, was equally adapted to every country and clime. The hardy inhabitant who subsisted amid the snows of the north, the panting savage beneath the tropical sun, the dweller on the plains of far Cathay, and the dusky Indian of America, all were to hear the message of redemption, if not upon earth, then behind the veil, among the departed spirits. "For this is good and acceptable before God our Saviour, who would have all men to be saved, and to come to the knowledge of the truth."

ONE thorn of experience is worth a whole wilderness of warning.—LOWELL.

FAMILY PRAYERS.

A NUMBER of years ago, when the custom of holding family prayers was more common in American families than it is to-day, a certain Mr. Winthrop, a man of sturdy, Christian principles, took his family to Europe for the summer.

There were in the family, besides the father and mother, several young sons and daughters, all of an age to appreciate and enjoy their first visit to the Old World. They were energetic young people, eager to see everything that was to be seen, and the summer days were all too short for them. Moreover, to their dismay, their father insisted upon having family prayers every morning in Europe just as he had been accustomed to have them in America.

The girls were embarrassed. No other travelers whom they had met had family prayers. They wished their father was like other people. But obedience was a habit in the family, and not once during that delightful and long-remembered summer did a single member of the family absent himself from prayers.

In Paris they had a private sitting-room, into which their bedrooms opened, and the girls were made uncomfortable by the fact that one other person—a woman whose name they did not know, and whom they had not met, shared the privileges of the sitting-room with them. What if she should open the door some morning and come in upon the kneeling family? “How mortified we should be?” said the girls. But the woman never opened the door at that embarrassing moment during their stay in Paris.

Half a dozen years later the eldest daughter was at a “tea” in New York, when a woman, whose face was unfamiliar, came up to her and said:

“If I am not mistaken, this is Miss Winthrop?”

“Yes,” answered the girl, and added, “but I do not recall your name.”

“You never knew my name,” replied the woman, “but your father once saved me from making a great mistake in my life, and I have always hoped that I might some day see him and thank him. Will you thank him for me?”

“Ye-es, willingly,” assented the girl, and waited for further enlightenment.

“I was in Paris,” the woman continued. “I was all alone and in great trouble; I had no one with whom to consult, and I was in desperate need of help. A little more—a step or two—and I should have ruined my life. Every morning your father prayed in the sitting-room. He prayed for the strangers far away from home, for the tempted ones, the lonely ones—he prayed for me. And his prayers gave me strength to resist temptation. Your father saved my life.”

“You were the lady who shared the sitting room with us?” gasped the girl. “And we were always so afraid you’d come in and find us on our knees!”

“I, too, was on my knees,” the woman answered, “on my knees behind my closed door.”—*Youth's Companion*.

HONESTY does not require us to hang our oil paintings face to the wall in order that our friends may see that they are made on coarse canvas. It is right to appear always at our best. Give the world your brightest thoughts, your most courteous speech, the outcome of your kindest impulses and purest

motives, no matter if you are conscious that these things are above your ordinary level. God made the flowers show their colors, not their dull fibrous matter—to load the air with their odours, not with the rankness of their sap.

TRUE FREEDOM.

Men! whose boast it is that ye
 Come of fathers brave and free,
 If there breathe on earth a slave,
 Are ye truly free and brave?
 If ye do not feel the chain,
 When it works another's pain,
 Are ye not base slaves indeed,
 Slaves unworthy to be freed?

Is true freedom but to break
 Fetters for our own dear sake,
 And with leathern hearts forget
 That we owe mankind a debt?
 No! true freedom is to share
 All the chains our brothers wear,
 And, with heart and hand, to be
 Earnest to make others free.

They are slaves who fear to speak
 For the fallen and the weak;
 They are slaves who will not choose
 Hatred, scoffing and abuse
 Rather than in silence shrink
 From the truth they needs must think;
 They are slaves who dare not be
 In the right with two or three.

JAMES RUSSELL LOWELL.

DIED.

HEAL.—At Bath, May 4th, 1904, Lilly M., daughter of William and Mary Heal; born June 8th, 1887. Interment in Bath Cemetery, May 10th; services conducted by Elders Joseph N. Hutchings and Lott Russon, Jr.

CONTENTS:

The Mission of Truth	...	...	...	321	Appointment	...	...	...	...	330
Testimony of the Gospel	...	...	...	326	Departures	...	...	...	...	330
Editorials:					Notes from the Mission Field	...	...	...	...	330
The Missionary Spirit	...	...	...	328	The Catholicity of the Gospel	...	...	...	...	332
Whitsuntide	...	...	...	329	Family Prayers	...	...	...	...	335
Release	...	...	...	330	Poetry: True Freedom	...	...	...	...	336

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